

# ***THE MESSENGER***

Official Organ of the Swedenborgian Church

MARCH 1970

## **SPECIAL ISSUE KEMPER ROAD COMMUNITY CHURCH**

GUEST EDITORS: The Rev. Bob Tafel  
The Rev. Dick Tafel



## LETTER FROM THE EDITOR

Shortly after the Rev. Dick Tafel became Pastor of the Swedenborgian Church in Cincinnati, you would have thought a bulldozer had been through the place. As a matter of fact, bulldozers, graders, and a few other machines had been through there, because an expressway was built where the church had been. The displacement proved symbolic, for the congregation and its pastors have been going places ever since.

Where they have gone, and where they are going, is the subject of this special double issue, published with financial assistance from Kemper Road Community Church (successor to the Cincinnati Society), as well as under the guest editorship from KRCC's new team of Ministers, the Rev. Bob Tafel and the Rev. Dick Tafel. Dick and Bob conceived, planned and designed the issue, with Convention's Central Office handling only the mechanics of publication. The vitality and the individual thrust of the Kemper Road Community Church is reflected between the lines (in the style of the issue) as well as in the words and pictures themselves.

Just completed last summer, dedicated last fall, the KRCC building (see cover) is as new as its team of ministers (Dick's pastorate became a team ministry when Bob arrived last fall). *The Messenger* salutes the congregation and its ministers, and invites you to discover "what's groovin' where it's at."

*Robert H. Kirven*

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## KEMPER ROAD COMMUNITY'S TEAM MINISTRY

### New Directions And Focuses:

#### THE WHY OF THE WHERE

By Dick Tafel

The hardest concept to explain is that I do not know exactly where we are going as a church. Yet, I am positive that we are going in the right direction. It is a feeling akin to that inner warmth, that glow, experienced by the two disciples on the road to Emmaus: that feeling of not knowing and yet knowing.

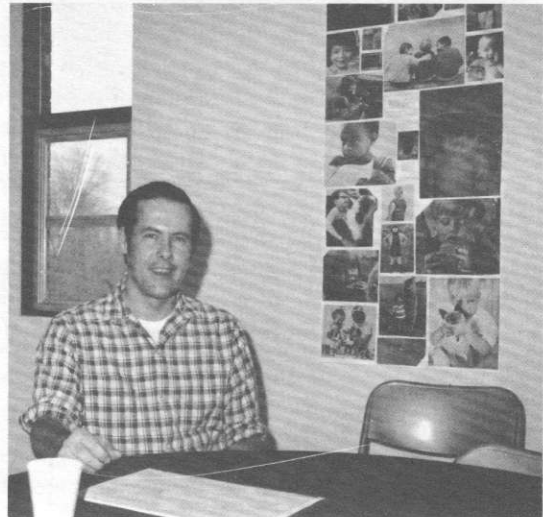
Kemper Road Community Church is chartering her course as a spiritual outpost where man can find himself and his neighbor, and thence find God. New programs for new people—new wineskins for new wine is our approach for the new and inquisitive mind. In this concept of *demanded* change, I feel the challenge of growth opening up new potentials for being: the church, the ministry, myself.

Cont'd. on page 32



The Rev. Richard H. Tafel came to the church in Cincinnati in the fall of 1962 after his ordination that summer. He has seen the church through her relocation and building. Now he is part of Kemper Road's Team Ministry started in September of 1969. He served as League Chaplain for several years as well as the Board of Home and Foreign Missions. He has been active in Association circles serving as Secretary for three years. He worked with juvenile court one day a week for over a year and served on the faculty of Almont Church Camp for four summers.

The Rev. F. Robert Tafel joined Kemper Road's Team Ministry in September of 1969. He previously served the San Diego Church for five years following his ordination in June of 1964. He was one of the first LEI students, and was one of the first theological students to be trained in the field education center of the Swedenborg School of Religion at Bellevue, Washington. He has served on the Council of Ministers' executive committee; and is currently serving on Convention's Nominating committee and the Council of Ministers' Committee on worship.



#### A CELLULAR CONCEPT OF THE CHURCH OF THE 70'S

By Bob Tafel

I see an exciting future for churches which will dare to use small groups—of ten to twelve persons—as its building blocks, or “cells.” It is no secret or new discovery that small groups have tremendous power to facilitate spiritual and emotional growth and to offer significant opportunities for real encounter with real persons. Churches can use this power to build significant fellowship. One way of doing this is to see a church not as its total number of “members and friends,” but as a large circle composed of many smaller circles.

Church work for both laity and clergy then can become the exciting opportunity of releasing the power in these smaller circles or groups. People then

Cont'd. on page 32



Honesty demands that we admit the fact that some of the present church programs will only fill graveyards. Look around at all the empty chairs and pews in your own church! This is not to say that the church has nothing to offer. As I understand the Gospels, Jesus took the best of the Old Testament teachings and built his new concern for people upon it. I feel what we must do is take the best from our Swedenborgian heritage and build upon that. This approach would demand that we put our concern for people ahead of any ecclesiastical or theological viewpoint.

In trying to become the "Good Samaritan" by healing and cleaning the spiritual hurts of others, our sight is not set on getting a new church member or additional money for the church treasury. But rather, our sight or reward is the knowledge and feeling that we *are* an extension of the Lord's Kingdom on earth, bringing about good will to

mankind. New members and money are important—but these will come as the church becomes relevant to the needs of people.

Where are we going? We are going out to where the action is and we are bringing the action into the church sanctuary! *coffee house—retreats—conferences—encounter groups—various worship experiences—counselling*—This new direction demands our personal involvement. The impersonal institution, the church, has become personal, one with man. Now we can feel the depths of our being and experience the love of God in our neighbor.

My experience and growth at the small group training conference at Bloomfield Hills, Michigan, and validated by the Youth Training Conference run by Bob and myself here has given me that sense of direction. It is the here and the now that needs attention. We must not only think change but act change. *Mr. Pattern* died last night, long live *Mr. Change*.

#### CELLULAR CONCEPT cont'd. from p. 31

become the "work" of the church, while specific tasks take a rightful second place. Membership rolls and sheer seeking of crowds and playing the numbers game become meaningless, if not ludicrous.

This is the direction I see my ministry heading now. Two exciting, recent experiences have brought me to this conclusion. These were of a complementary, and yet contrasting, nature: one I call a *crystallizing experience*; and the second, a *validating experience*.

A "Special Conference on Small Group Leadership in the Church" which I attended, along with Dick, at the Institute for Advanced Pastoral Studies, in Bloomfield Hills, Michigan, was a crystallizing experience for me. It was at once a training conference and an occasion, for me at least, for intense personal, emotional growth. This is not what made it "crystallizing," for I will want more training opportunities and occasions for personal growth. But by crystallizing I mean that just like the processes which cause crystals to form from a solution; so this conference brought shape and form and substance from the many diverse impressions, attitudes, convictions and intuitions which my prior theological training and pastoral experience provided. In a new and vivid way, I see and feel the power of small groups, and now see ways of using the small group as the building block of a people-

serving church.

The validating experience, to which I referred earlier, was the Youth Training Conference which Dick and I led (see elsewhere this issue). This was a validating experience for me, in that I found that the hypothesis that small groups, in which people can encounter themselves and their fellow humans, are desperately needed was confirmed. The use and need for an encounter situation which provides opportunities to find oneself made whole and healed was validated. Wholeness and healing are relative terms; we all need to be made whole and to find healing.

My personal ministry was also validated; in that, the need for this form of ministry was confirmed. This is an exciting discovery. I'll be making more opportunities for an on-going validating experience. A ministry which ossifies, which is crystallized and validated once or twice or several times is not a growing ministry. It is not a ministry to which I can any longer devote a lifetime.

What I now seek is a continual process of discovery and validation. I now see my past training and experience as having been for a purpose. It helps me look forward with hope and optimism. But my search will continue. It will be an exciting search as I look for opportunities to challenge and help shape a significant ministry to people.

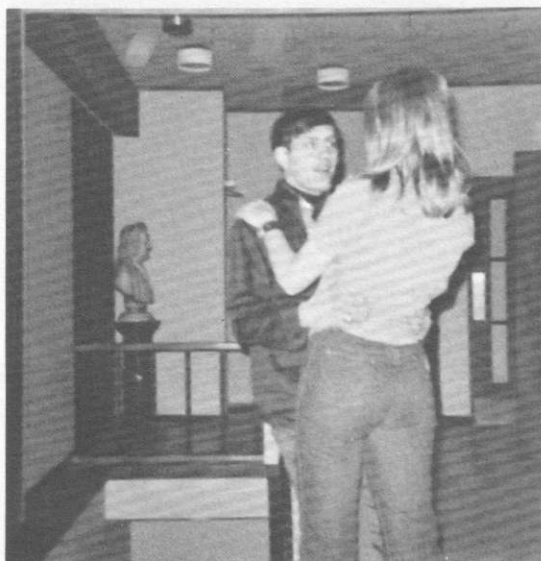


## THIS IS COFFEE HOUSE

Coffee house is good guitar . . . coffee house swings  
. . . coffee house is cool . . . coffee house spawns  
creativity . . . coffee house feels . . . coffee house  
is . . .

Working with teenagers has its many rewards. However, one need not reflect long or hard to imagine what some of the problems, head-aches, and heart-aches might be. In one sense, coffee house is a pain in the neck as far as the demand of time and energy is concerned. In another sense, it is a success story beyond the wildest expectations.

Coffee house has become its own entity. We have succeeded in making it clear that coffee house is not simply another church operated or organized youth group. Social, racial, and religious inputs



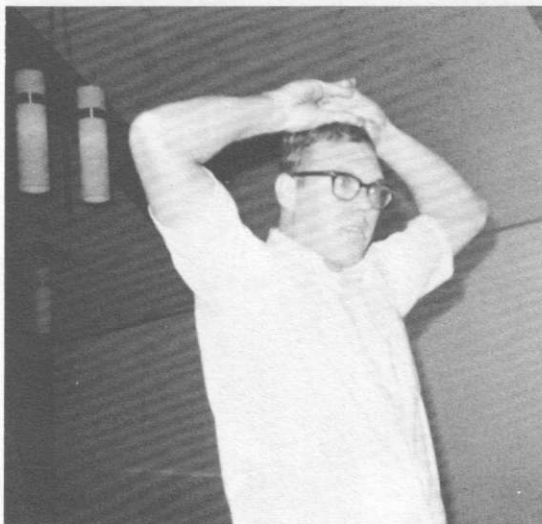
Today coffee house is still running strong. It has and will continue to run every Friday evening. The doubt and uncertainty of success or failure was dispelled the first Friday evening. The kids' response was terrific. Our low attendance was 35 on a cold, snowy night; our high attendance was 185 when the Speckled Band played. Usually there are between 60 and 75 young people in attendance. Here they can do their own thing. Some play guitar and sing, several have read poetry, others come just for the company, still others for a place to go. Whatever the reason, these young people have a concern for life around them and care for one another.

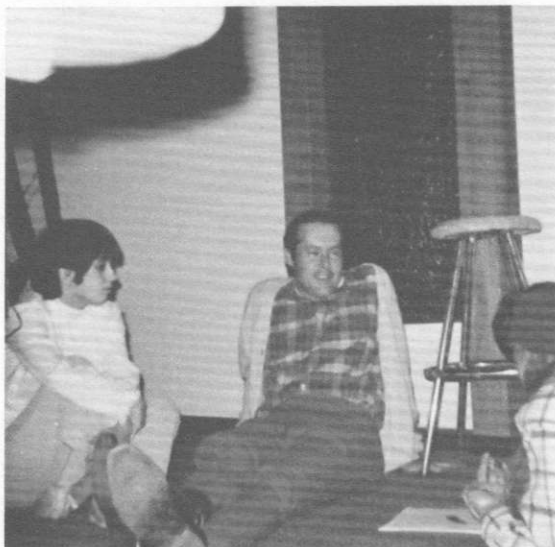
The physical setting for coffee house is in the church sanctuary. The chancel furniture is removed



are assets with no liabilities. And, we are continually reminded that no other group or facility offers the climate of freedom, acceptance, and "place to be" as that which is offered here.

Kemper Road Community's coffee house is the church in action in human lives. It comes as a result of a brainchild born more of a frustration on not becoming involved with youth than of a clear cut program or course of action. Armed with the information of youth not having a place to go, fortified with a desire to serve the larger community, and having a multipurposeful building in the right place, coffee house was born on an August Friday evening with one guitar and player, two paid ads in local papers, and a dozen posters placed around the community.

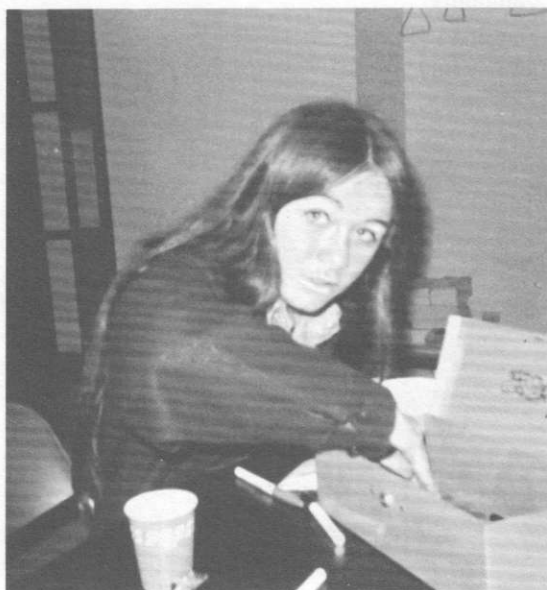




own missionary work in his own quiet way. The kids stop and look at Swedenborg, then read what it says. Some have even come to church to hear what the old "gentleman" has to say.

But there is another side to coffee house which touches the heartbeat of the church in a different way. Coffee house has reached out into our fellowship and affected two young couples in two different ways.

One young couple, somewhat inactive members of this church, now give up most of their Friday evenings to come over to the church and dialogue with the kids. This helps take a big strain off the two ministers' shoulders (both hosting and dialoguing). This couple has gained a new insight into



and the church converted into a large hall. Tables and chairs are set up, the lights lowered, refreshments available . . . coffee house is. An admission or donation charge of twenty-five cents is collected at the door. Refreshments are sold. Coffee house stands financially on its own feet. To date, coffee house has purchased and presented to the church a round walnut table and a sound system.

Coffee house has managed to stay free of denominational meddling—the urge to use coffee house for pushing Swedenborgian concepts. Other than the fact of the sign out front and marble bust inside, most people do not know what church this is or who the ministers are. Yet, the ministers are present every Friday night. But Swedenborg does his



the problems of today's youth as well as a totally new vocabulary.

The other young couple entered into the life of Kemper Road Community by playing and singing from the chancel for coffee house one Friday night. Dialogue with the ministers followed the next day—worship participation followed the next day. Involvement with community of fellowship began in coffee house and ended in worship. Although not members, they feel very much a part of what this church is doing and trying to become. Further, they want to become a part of this newness, this new approach to life.

These two instances may be called residual benefits or bonuses. Yet, O how they affect human life! What a fresh breath of life this new vitality has given us.

A third dimension of coffee house echoes in the wind and reverberates throughout the larger community. Coffee house has become a good means of communication with the community. The kids spread the "word". Adults hear the "word". And the "word" is that coffee house is a meaningful experience. Just how meaningful can be seen from the following. From time to time the youth in Loveland would organize in an attempt to get a youth center built. The latest attempt was made last summer. But for one reason and another, it too failed. But this time the youth had made \$116.17 from several different fund raising activities. This entire amount was given to coffee house by the youth because Kemper Road Commu-



ago?" Kemper Road Community does not pretend to have all the answers regarding youth—nor does it want to—because youth is a community problem.

The fourth dimension of coffee house gives new meaning to our congregation that what we are doing is good, fruitful, and rewarding. It is hard to change and to accept change. So, the resulting verification of change gives new life and meaning to the congregation's commitment for new programs and outreach. It gives identity to direction.

So coffee house, in its way, is a real life "picture" of Kemper Road Community's philosophy and approach: its uncertain beginning, its values and rewards, and its problems.



nity was the only one doing something for the area's youth, and the only one that cared about them. The check was presented to us at coffee house on Friday evening. (see photo).

Coffee house at the Swedenborgian Church has indeed touched the lives of hundreds. Perhaps out of the meaningfulness of coffee house will come a new and different approach to meeting the needs of today's youth. Others may now be willing to help. A leading layman from the community lamented to group leaders of that community that wasn't it a shame that a new church to the community had to meet the needs of the community's youth. He was saying, "Why wasn't this done long





## OHIO ASSOCIATION MEETINGS AND DEDICATION WEEK-END

October 17-19, 1969

The 116th Annual Meetings of the Ohio Association were held at the Kemper Road Community Church during the week-end of the dedication of its host church's facilities and ministry. The flexibility of the facilities was demonstrated by the diverse activities of that week-end.

While the teen coffee house (see pp. 33-35) was going strong upstairs in the sanctuary, the Ohio Association executive committee met downstairs in the ministers' office. Present were: Gib Heddaeus (president), Tom Zehner (treasurer), Rev. Richard H. Tafel, Jr. (Secretary), Jim Zehner and Ad Liebert (Trustees), and Rev. F. Robert Tafel (minister, guest of the committee).

Saturday morning the business meeting was convened which lasted until lunch time. Delegates came from the different churches in the Association: Urbana, Indianapolis, Kemper Road Community Church, Glendale, Cleveland, and Pittsburgh. Seen in the top photo are Ohio Association's ministers Bob and Dick Tafel, Jr. with Rev. Richard H. Tafel of Philadelphia (see 'An Adventure in Faith', page 5; he was president of the National Swedenborgian Church while Kemper Road Community began its relocation and completed its building program and planning). Seen with them is Randy Gutfeldt, and his wife Cindy. Randy teaches in the Psychology, and the Philosophy and Religion departments of Urbana College.

Delegates seen during a break in the meetings are: Mrs. Lee (Ada) Reynolds, Mareta Tafel, Ad and Ann Liebert, Rev. R. H. Tafel, Ginger Tafel, and Gib Heddaeus.

After the morning business meetings, the men of Association met for a luncheon at the Bismark Restaurant. The Rev. R. H. Tafel spoke of his visit to England with the Rev. Othmar Tobisch to make additional preparations for the 1970 Celebration there. A question and answer period followed.

During the morning the local women made preparations for the Women's Alliance luncheon held in the church fellowship hall. The meal was catered, but there were many other preparations to make in





order to make the luncheon a success. Surveying their handiwork are: E. Swedenborg, Mareta Tafel, Ada Reynolds, Ginger Tafel, Helen Bohlander and hostess Mrs. Philip (Eleanor) Chapman. Mrs. Chapman is wife of our church president.

As the pictures reveal, their work was a munching success! Seen in the photo next to bottom are: Lois Pinney (back to you), Mrs. Conner Jester, her mother, Cindy Gutfeldt, Eleanor Chapman, Ginger Tafel, Helen Bohlander, and Mrs. Alma Campbell. In the bottom photo are: Henrietta Zehner, Anne Liebert, Corinne Tafel, Jean Hoyt (nurse at Urbana College), Alberta Theriault, and Mrs. Owen Reeves; and standing, Helen Bohlander, Ada Reynolds, and Eleanor Chapman.

After the luncheons the highlight of the Association meetings was the training session held by Bob and Dick Tafel. Its purpose was to develop greater assurance in members of the Swedenborgian Church in developing new contacts and in exploiting the various resources we have available to us. One of the methods used, which proved useful as well as fun, was role playing.

In the background you see Kemper Road's beautiful Kimball pipe organ. The story of this organ is an adventure in faith all by itself. David Ulrich (photo below) and Brantley Duddy (organ builder from Philadelphia) were keeping their eyes open for a small pipe organ for our new church. Then Lady Luck, or should I say Divine Providence, smiled upon us. A church in the Pocono Mountains, Pennsylvania commissioned Brantley Duddy to build a new organ for their church and dispose of their little one. Guess who got the little one?

In June, Dick Tafel flew to Philadelphia, rented a Hertz truck, met David Ulrich and Brantley Duddy, drove up to the Pocono Mts., dismantled the organ, loaded it in the truck, and drove back to Cincinnati where it was unloaded in thousands of pieces and stored in the loft of the church. The organ drew not only the curious but also the "Doubting Thomases." "How will that thing ever play again?" "White Elephant!" were just two of the comments heard. While the organ builder was trying to fit a visit to Cincinnati into his busy schedule, the organ aged in the loft.

Then came October, and in four days the organ was erected and in playing condition. The "Doubting Thomases" eradicated, we settled back to en-

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*President of Convention, Rev. Ernest O. Martin, makes friends easily with the four "Folkways" who sang in both the morning Communion service and the afternoon dedication service. The Folkways are student nurses who donate their musical talents to churches.*



*Dick Tafel with (left to right) Howard Kaupp, Eleanor Chapman, and Mae Owens.*



*Mareta Tafel is holding her daughter Kathy, the youngest member of our fellowship, showing that you can never be too young for church here.*

## DEDICATION WEEK-END

October 17-19, 1969

Dear Friends:

I wish to send the greetings of myself and the school to the Kemper Road Community Church on the occasion of the dedication of your new church facilities.

Your minister took me to the site when work had just begun and it is not hard to imagine how much you will enjoy your new church home in its lovely rural setting.

Sincerely yours,

*Edwin G. Capon*  
President, Swedenborg  
School of Religion

Greetings to our sister church in Cincinnati on the occasion of the dedication of your new church:

The Philadelphia Church of the New Jerusalem sends its love and congratulations to you at this glorious time. May your new endeavors in our Lord's name and service add to your long and faithful tradition, and may his rich blessings be upon you in your new adventures in faith.

*The First Philadelphia Church of  
the New Jerusalem*

Kemper Road Community Church's Dedication was an inspiring occasion for not only our own people but all of the Ohio Association. It was the only new Swedenborgian Church to be built in the last fifty or so years in the Ohio Association. With churches closing their doors, memberships declining, it was a refreshing note to see a new structure arising from the hopes and dreams of dedicated Swedenborgians.

In addition to the two letters of greeting on this page which were read during the Dedication Service, verbal greetings were extended by various dignitaries: The Rev. Ernest O. Martin, President of

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## NEW BUILDING, NEW MINISTRY, NEW PROGRAM

**"Behold, I create all things new."**

*The following statement is taken from the back of the Kemper Road worship bulletins (which have a picture of the church on the front):*

### OUR PURPOSE AS A CHURCH

Our purpose is to serve the people of this community by offering fellowship in a Christian Church to everyone. We believe in the divinity of Jesus Christ, the holiness and divine inspiration of the Bible, and a life according to the teachings of our Lord Jesus Christ. We have no dogma or creed to which a person must subscribe in order to have fellowship with us.

We see how the individual is precious to the Lord. Thus, we stress the importance and value of each individual person. For this reason we are concentrating our efforts on small groups. Just as no two persons are alike, neither will any two groups be alike: each will vary and be tailored to the needs of the people comprising the group. Small groups include (but are not limited to) encounter groups, prayer-therapy groups, and dialogue groups (e. g., youth/adult).

This church is more than the building, its worship services, and its activities. It is people—people involved in the life and death struggle with the complexities of daily living. Kemper Road Community is here to help. But the individual has responsibilities too. He must contribute to his own spiritual life. Part of this contribution is through private prayer, Bible and devotional reading, church attendance, Christian stewardship and service. Further, we believe it is an individual's responsibility to help shape a group or program that will minister to his or her spiritual needs.

An experimental team ministry has been started at Kemper Road Community Church to help in human relationships: fellowship in community where individuals may grow into the fullness for which they were created. It is in this spirit and with this intent that this church seeks to serve the Lord Jesus Christ and our neighbor.

## MEMBERSHIP AT KRCC

Membership, here, is not an end in itself. A huge membership roll or mailing list is not our goal. More important to us is a relationship to the sense of fellowship, or community, which we seek to develop. Participation is an individual matter: how deeply a particular person should become involved is a question only he or she can answer. Not everyone should join this church! It is hoped that members of other churches will feel able to participate in one or more selected programs here without losing their faith and loyalty to their own church.

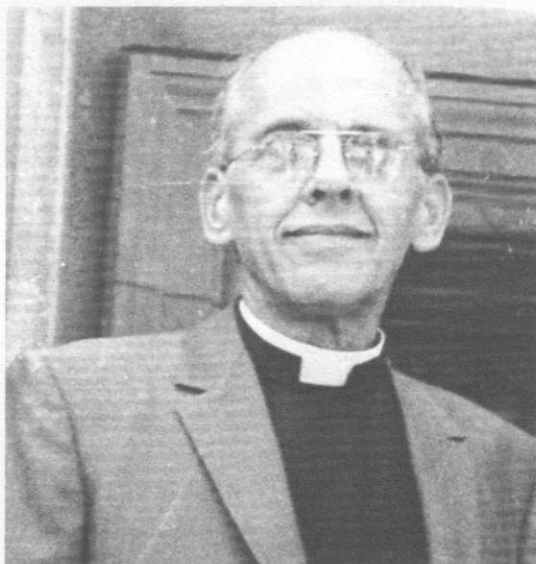
Membership seems to be the life blood of any organization. But fees for services rendered, and participation as needed and desired, may be part of another solution. Life—, sustaining—, and annual memberships together with other forms of membership, such as, fellows and organizational ("Coffee House" might wish to become a "member") memberships may be other parts of our solution to this question of membership. We believe that membership should not be automatically linked to church budgets.

However, for those who like statistics, we have welcomed into church membership Mr. and Mrs. Phil Hand and Mr. and Mrs. Art Broshears. The immediate future looks bright, as ten others have indicated a desire to join KRCC.

### WUNSCH MEMORIAL LIBRARY FUND ESTABLISHED AT SSR

The Swedenborg School of Religion announces the establishment of a fund in memory of the late Reverend William Frederic Wunsch, former teacher, principal, manager and chairman of the Board of Managers of the school. The fund will be called The William Frederic Wunsch Memorial Library Fund and will have as its purpose the enhancement of the school's library as a facility for scholarly research. Its uses will include, but not be limited to, the purchase of scholarly works in the fields of religion and theology. Contributions to the fund may be sent to the Swedenborg School of Religion, 48 Sargent Street, Box E, Newton, Massachusetts 02158.

A permanent record of donors to the fund will be kept and notice will be sent to the Wunsch family. Checks may be made out to the New Church Theological School.



*The Rev. Richard H. Tafel, father and uncle of the KRCC team of ministers, is past president of the General Convention of the Swedenborgian Church, and pastor for 35 years of the First Church (Swedenborgian) in Philadelphia.*

## AN ADVENTURE IN FAITH

We have not come here today to dedicate a church building, beautiful as is this thing of brick and wood. We have come, rather, to dedicate to the Lord and to the service of man a dream, a vision, a faith, of which this building is but an outward, concrete expression. Many of us have seen that dream, that vision, that faith struggling over the years to be born, and it is the successful, triumphant culmination of this struggle that we come now to dedicate.

Put into doctrinal language, what has been so carefully planned out and given such beautiful form here is our church's doctrine of "usefulness." And this has been brought home to us during the last three days in living parable. If you had been here on Friday night, this room would have presented a different appearance. There was no altar or chancel furniture in sight. Scattered about the room were tables, around which sat gay, chattering teenagers, drinking cokes and listening to music and song which were very meaningful to them. Not worshipping, you say? And yet I sensed our Lord moving among them; I felt it a very religious occasion indeed!

Yesterday, delegates and members from our different Churches in Ohio met around those same tables,

taking thought for the work of the larger Church. Again, worship and religion, in a further sense of those words. In between time fellowship and the catching up of friendship, and an Organ Recital of fine, uplifting music. And here we are today at formal worship in a church, worshipping our Lord "in the beauty of holiness." All is worship, all is life. With the carrying out of our Doctrine of Usefulness so that this Temple becomes serviceable to our Lord, not one day in the week but many days in the week, we live out our faith that "All religion is of life and the life of religion is to do good!"

We are met here today to dedicate, in a very real sense, an Adventure in Faith. "To dream the impossible dream. To reach the unreachable star." That "adventure" therefore is studded with question marks, as every adventure worthy of the name should be, especially an adventure in faith. Can we make the spiritual heritage that has been passed down to us from our Lord by our forefathers an integral part of the life of our times?

Can we share the principles of life, as we have been privileged to grasp and to appreciate them, with those around us, and with those who will come to this beautiful Church raised as a witness to the presence of the Living Lord in this community? Will we be brave enough to hold on to all that is good of the past? And courageous and trusting enough to strike out on the path of change and into the untrodden ways of the new and of the different?

If we truly dedicate this building and this Adventure in Faith in the Name of our Lord and in his Spirit, we shall do all of these things. For it is he who is making his Fuller Coming in this day of new things: it is he who is making "all things new."

May I speak now, for a few minutes and most particularly, to you two ministers who are charged with supplying the spiritual dynamics of this "Adventure in Faith," and to you members and friends of this congregation who are venturing forth with your spiritual leaders?

Abraham Lincoln is loved and esteemed by multitudes the world over. Tolstoy called him "A Christ in miniature." We consider him one of the most saintly men who ever graced this world of ours. It always comes as a shock, therefore, to realize how he was regarded by the churchmen of his day who considered him an atheist, an irreligious man, an infidel. The preachers of the nation's capital were

always worried about his immortal soul, always urging him during all those dark and fateful war years to join the Church and be "saved."

One day, when a delegation of ministers pressured the President en masse, he gave them his final answer. He said, "If any church will place above its altar as the sole requirement of membership the Two Great Commandments of God, that Church will I gladly join with all my heart!" To the lasting shame of the churches, none met this challenge. Abraham Lincoln died as he had lived, a man of no church but so embodying in himself the love of God and of man that the world said at his passing, "Now he belongs to the ages."

Will you make this Church the kind that will welcome men and women into its fellowship on this basis, and to build here a community of love? Remember, this was not Lincoln's arbitrary definition of what a true church and a true religion should be. He was but repeating the words of his Lord and Master who taught us: *Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first and great commandment. And there is a second like it. Thou shalt love thy neighbor as thyself. The whole of the Law and the Prophets depends on these two commandments.*" Yours it is to present and keep alive among men the sense of our Lord's living presence, and to proclaim and to demonstrate the two dimensions of life: the "vertical" and the "horizontal;" love of God, love of man; the "spiritual" and the "worldly and material" factors in life. And remember, as you do so, you are bearing witness to the Cross that lies at the heart of life, and by which life is lifted up and glorified.

Every occasion of dedicating a church poses a challenge, and the answer to that challenge is always a life. In a unique sense our Lord may dwell in a house of stone and wood and mortar and glass, if it is filled with love and concern; and yet, in a truer sense, he dwells only in the hearts and minds and lives of you, his people. You are this church, and it is really nothing apart from you. Remember this each time you enter here to fellowship, to play, or to worship. It is holy, only as you hallow it by your presence as you seek to serve your Lord, and as you carry your church out into the community.

Our true sense of dedication, then, is one of dedicating ourselves and all we have and are. The future of this church, as that of every one of our churches,

depends upon how each one answers this challenge of dedication and follows his Lord out into the Adventure of Faith.

Knowing something of the obstacles you have overcome, obstacles which at times seemed insurmountable, I feel confident that you will succeed in your venture. May I close with a prayer that our Lord's continued rich blessing may be upon you, so that you may build here in his Name the church of your dreams!

Richard H. Tafel

## NEW DIRECTIONS ALREADY TAKEN

The Adventure in Faith—in establishing a church center in a now mostly rural area (to be developed as the city expands), in initiating a team ministry, and in daring to be relevant—is already "Becoming." (See p. 40)

New directions in programming have gradually evolved: this started with the building program which took into account the fact that new directions would surely be discovered. The evolution continued with the selection and initiation of the team ministry. Some of these new directions are reported elsewhere in this issue: the teen coffee house on page seven; the youth training conference on pages ten through seventeen; and the adult training session held in conjunction with the Ohio Association on page eighteen.

A number of other new directions are not mentioned elsewhere and deserve mention here. Family worship is one of these. On the last Sunday of every month, the church school pupils and teachers form an integral part of the service. As Jesus said to his disciples, "suffer little children to come unto me, and forbid them not," even so, little children come to this family service. This means the ministers and the entire congregation must be prepared for squirming, squealing, ever-active children. It is a new feeling, and one which means adjustment and growth in those who lead and attend this service. Surprisingly, this is the most highly attended service, even though much comment is made, questions asked, and even criticisms offered.

Worship services demand creativity and flexibility. The special youth service on January 4 (see page 11)

Cont'd. on page 59



# K R C C

## Y O U T H C O N F E R E N C E

### CONFERENCE PROGRAM

	7:30	9:00-10:30	10:45-12:15	12:30	1:30-3:00	3:15-4:45	6:00	7:00-8:30	8:45-10:15	
M O N		ARRIVALS		L	Orientation and Program	Swedenborg Session No. 1 Marriage Love Bob	D	Awareness	Creative Worship	S
T U E S D		Christian Change Jay	Swedenborg Session No.2 Music	U	TRAINING SESSION I "Group Processes"					N
W E D		Creative Worship	Swedenborg Session No.3 What are Swedenbor- gians?	N	Value of Conference Retreat Centers	Our Church on Abortion Jay	N	Awareness	New Year's Celebration	A
T H U R S		FREE	Swedenborg Session No. 4 Free-will & evil Dick	C	Christian Change Jay	Awareness	N	TRAINING SESSION "Group Processes"		C
F R I D		TRAINING SESSION "Group Processes"		H	Awareness	Christian Change Jay	E	FREE	Coffee House	K
S A T		EVALUATION					R			S

## HOW THE YOUTH CONFERENCE EVOLVED

The concept of a youth training conference began with interests and needs expressed by a number of young people at our last National Church Convention in Claremont, California. "House parties," they said, "were a good beginning and were fun, but something was missing."

The questions of 'Who am I?' and 'How am I related to the Swedenborgian Church?' seemed to be behind every question they asked. The Conference at Kemper Road Community Church was an attempt to build a framework from which the young people could work out their own answers, answers that were right for them.

The Conference was a giant success as the young people who attended were able to come to grips with themselves, and answer some of their most pressing questions.



### EXCERPTS FROM LETTERS ON CONFERENCE

It's not often that a super giant conference is held and directed by two super giant guys. It was such a great experience for me and I'm sure everyone else there felt the same way. . . . I feel better and can look back on it (the conference), not as the end, but as the beginning of something beautiful. I've seen how warm and close that it's possible to feel to other people, and I know this can't be the end. . . . God bless you, and thanks again for the most beautiful experience of my life.

*Sherry (Fekete)*

I really enjoyed being at the conference this Christmas. I learned a lot by being at it. It was a great experience. I met a lot of people who I thought I had known for a long time.

The Friday coffee house was super great too. I think more churches should have something like that.

That's about all for now. It was a really super giant conference.

*Brian (Reddekopp)*

I finally got a few minutes to write to *The Messenger*. My hope is that I am not too late.

My feelings about the retreat are favorable. I met some new kids and found answers to new problems.

The retreat gave me the chance to look at the relationship between the other members of my family and myself. It also allowed me the chance to react in my own way and then stop and listen to the reactions of my family. I feel this is very important if I ever expect to grow up and be separated from my parents and still realize that they love me.

I also found that other kids, especially other P. K.'s, have similar problems. It has been easier for me to work on a solution. Now I can confide in others and know that they will understand my situation.

Besides solving problems, I mentioned new friends. David Fekete and Brian Reddekopp and I became good friends. I feel this way because I am writing to both and we are still communicating joys, work and sorrows of our own everyday life. It is true that we cannot enjoy pillow fights or "trust walks", but we can enjoy jokes or communicate our daily activities by mail.

I could go on for hours about small events which mean a lot to me. But instead I just want the kids to remember the retreat and say,

"I am leaving on a jet plane."

*Cyndy (Turley)*

It's so hard to explain what it was like to people. Even my best girl friend doesn't understand. It really changed me.

*Marjy (Smith)*

I wrote this letter mainly to say thanks for having that retreat. I only met three new people, but I had such a good time with them that I wouldn't have it any other way. I had so much fun in one week, and felt so much togetherness, I had really changed. . . .

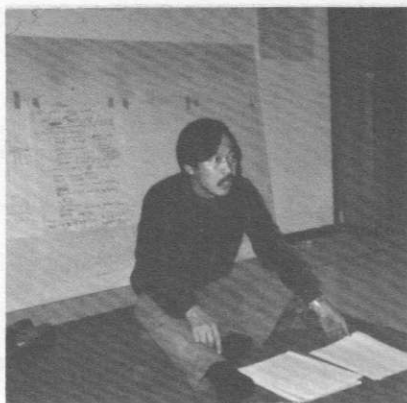
*Dave (Fekete)*

It has taken me most of a month to sit down and put to words what the conference meant to me. Amongst other things it has shown me that there are people around who care. That is a precious bit of knowledge that means an awful lot to me and most likely to each one of the people in our group. Something happened to me while I was there—I became aware of something that I have al-

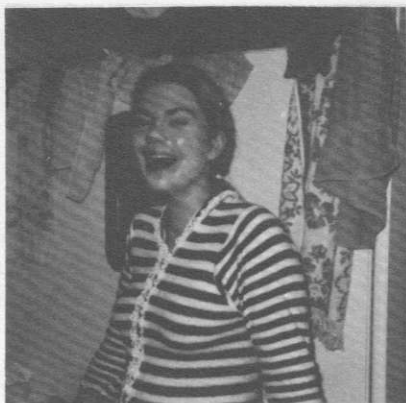
Cont'd. on page 58



"The Group"



"The Guru Speaks"



"Hurrah for the red, Hurrah for the White!"

## YOUTH TRAINING

### AT THE KEMPER ROAD

December 19, 1969 to



"Jay and His Girls"

### MY REACTIONS TO THE CONFERENCE

*by David Fekete*

I don't really know how to start this article, so I guess the first day of the retreat would be best. When our Detroit group arrived, I was hoping a lot of people would come. Well, it turned out that three other people arrived. They seemed nice enough, but I kind of felt like an outsider when around them. You see, there was this other boy my age that was with our group and we kind of stayed together. When he was talking to one girl, it was only about Convention, or some other thing that I didn't happen to be at. I'm sure all of you have tried to get in on an inside discussion.

Cont'd. on page 46



"From Ashes to Ashes, and Dust to Dust"



"No Holds Barred"



"The Emmy Award"





"Toebone to Nosebone?"



"Our Leaders?"



"Got a Match?"

## CONFERENCE

### COMMUNITY CHURCH

January 4, 1970

#### HOW CINCINNATI HAS AFFECTED ME

*by Marjorie Smith*

In my article, I'm going to tell you how Cincinnati has affected me in my life after I left. Before Cincinnati, I was generally a hateful person. I didn't see many good things in life, unless it was to my benefit. The Cincinnati Conference was at a very good time, because it was about a month before we had a new term. In any other beginning term, I probably would have sat there in every class and waited for someone to talk to me. Then I would complain to people I knew that I didn't have a single friend in such and such class, or that some-class was full of snobs.

Cont'd. on page 47



"Leaving on Jet Plane"



"Nine Out of Ten Eat Wheaties"



"Freaked out on Swedenborg"



"Funny Bones!"

For this reason I left them and started walking aimlessly about the Church. While doing this, I would start talking to other people from our Church, and we would tell each other how lousy this was going to turn out. Later on we did some things as a group, and I started to know the three strangers pretty well, but not really that well. By the end of the night, I started having pretty much fun.

The second day I woke up rather reluctantly at the voice of a leader. I dressed myself and got ready for another day. The majority of this day I would call okay, and I enjoyed myself fairly well. But at about 4:00 or 6:00 P.M. (I can't recall the time of day it was), we got in a circle and tried to start a conversation. It didn't go very well because we all talked about different things. Like, some people would start talking about some bus trip down a mountain, which left me, and a few other people, completely in the dark. Then I started talking to some people about incidents in Almont, which left other people in the cold. It wasn't until someone suggested that we do a word association game that we became united. To play the game, someone started by saying some word. His neighbor, in turn, would say the first word that came into his mind, and his neighbor would do the same thing. By sitting in a circle we could keep going without stopping. We went on for at least two hours, laughing and joking *together*. That word is most important. For the first time we were united. It was then that I started feeling a lot closer to everyone who came.

By now, you can probably tell how much my attitude had changed toward the retreat. From now on, I was a part of everyone, and there was a part of everyone in me.

There was one point of this retreat that stands out above everything. It was a night after supper when we had training session. We all stood in a circle, and, one at a time, we were supposed to communicate, non-verbally, to the rest of the group, our feelings about the retreat thus far. Well, it started out very casual: people walking out into the middle and turning around so everybody could see the expression on them, then walking back into their place. About the third person to go was one of the three girls that had been a stranger to me. She walked out into the center of our circle smiling, and turned around till she came to me. Then she walked up to me and put her arms around me, which completely stunned me. Why I was first is

totally beyond me. I didn't know what to do. A second later I came to my senses and put my arms around her. She proceeded to do the same to everyone else in the group, and a few broke up crying in response to this. I thought that was kind of funny. After a few more similar and different ways of communicating, everyone was on the verge of tears, and a few, as I already mentioned, were crying. I looked through blurred eyes at my friend, and, by his facial expression, I knew he was ready to break up also. It was my older sister's turn now. (She's a year older than me). I saw her first take her neighbor's hand, and with a bowed head brought it to her forehead for a while, then let it down. My sister and I hadn't been getting along very well, and when she took my hand, I couldn't help breaking up. When she left, I glanced up at a boy from our Church who is in college now. I can't recall any time when he has ever cried, though his eyes have become red before. But, at this time, I saw him wipe his hands across his eyes taking away the tears in them. I was the only boy of the three there to actually break up, but I didn't feel at all ashamed. That session was the strangest thing I ever experienced.

It was Sunday, the last day of our story. We gave a church service, and ended it with the song "Leaving on a Jet Plane" by Peter, Paul and Mary, which had practically become our theme song up there. When church was over, we all said our goodbyes and piled in a car to get home. This was the first time I was ever sorry to get home after a week's stay anywhere.

Well, that's the end of the Retreat. I might also add that I had a very hard time adjusting to school life after that glorious experience. Now I find myself looking forward to another Retreat there. I hope all of you have experienced what I have, and if you haven't that you will.

## EASTER YOUTH TRAINING CONFERENCE

March 26-29, 1970

Limited to 24 Participants

\$20 food and registration

Encounter Groups & Sensory Experience

Bring informal clothing

Starts with dinner Thursday

Sponsored by:

KEMPER ROAD COMMUNITY CHURCH

9035 E. Kemper Road

Loveland, Ohio 45140

(513) 891-7090

CINCINNATI cont'd. from p. 45

After Cincinnati, I saw people in a different light. I realized that if you give a little you get a lot. I saw myself not hating people as I once had. I wasn't as interested in myself as I had been before. I looked at people more than I had before. I was more interested in them, and I saw a whole new world blossom in front of me. I saw love flowing to me from my surroundings. Things weren't so ugly. I saw beautiful things I'd never seen before. There was life and love in everything. I gave more to people. I cared more.

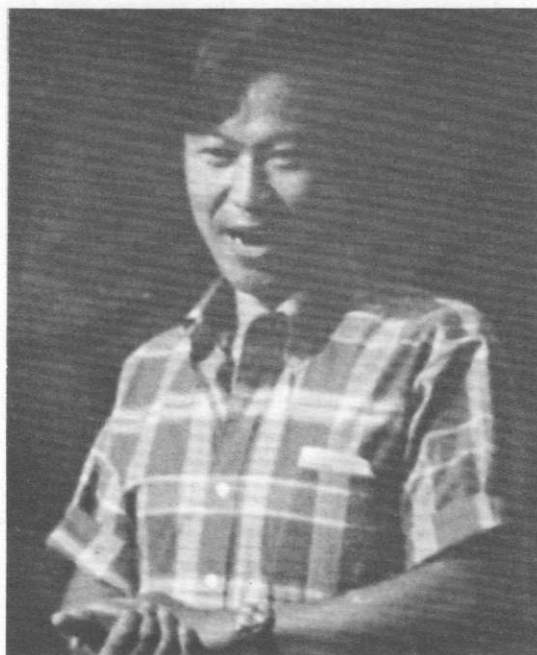
People at school were so beautiful to me. Before I looked at appearance rather than what's inside. Right now, I have many beautiful friends who may not be beautiful outside to you, but as I got to know them, they became beautiful outside as well. You'd be surprised how appearance changes when you see that the inside is beautiful. Now I see how fantastic people are. With a little love, you can find the real inside of someone who is scared to show himself. They become themselves. Before, I would sort of bend my personality to the people I was with. Now, I act the way I am, no matter who I'm with. I've found the most beautiful people are the people who are what they are, dress what they are, say what they think, and do what they think (which is what is the best for all, not at all selfish).

I started my "show your true self" personality by first trying to be kinder, then really getting into people. Now I've gone all the way by showing my real self inside and out. By showing my real self, I have given up wearing make-up and trying to make my hair go a way it wasn't made to go. Before Cincinnati, make-up was an important thing in my life. It helped me hide my real self. I couldn't go any place unless I had it on. I thought I would die if I didn't wear my false face. Now when I touch my face, I know it's me and not some artificial covering. Also, my hair was a big pain. I thought I had to make it go straight or people would think I was some sort of creep. Now I let it frizz if it wants to, and you know, people really like it. It goes with my personality. If I hadn't done these last two things, every other thing I had done for my new personality would have been a failure. I had to be natural inside and out.

Since I have become all new, I've been told what a beautiful person I am and that I've changed so much, but not really changed. I've got so much

kindness and love from everyone, especially from the least expected ones. You could say that before Cincinnati I was a dead thing that moved in an empty shell, and now I'm alive inside and out. And it's so wonderful and beautiful. I will never forget my friends at Cincinnati, for without them I would still be a dead shell. Life is so beautiful, even the pain is beautiful for me now. I learn so much from everything. It's like my eyes were finally opened.

If they decide to have another conference at Easter vacation, I hope everyone who needs it can go, because it is something you will not easily forget.



*Born and raised in Seoul, Korea, Jay came to the Swedenborg School of Religion in 1963. He graduated from Swedenborg School of Religion with a concurrent Bachelor of Divinity Degree from Harvard Divinity School in 1963, and was ordained at the Kitchener Convention. He has been serving the LaPorte, Indiana Church, and expects to continue his education with full time graduate work next fall.*

## CHANGE AND CONCERNED CHRISTIANS

by Jay Lee

On December 28, 1969 I left my routine chores behind and drove down to Loveland, Ohio, to join a group of young people for a week-long conference. One of the things I wanted to do was to dis-

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cuss with them the problem of Christians and change. This article is a result of this discussion which was carried out at three sessions. What I have to say is not all mine alone. It is a joint product: I just initiated and tried to stimulate the conversation; and all the young people pitched in and made it fuller and more exciting.

When we talk about change, we are touching upon two things, at least—that which is to be changed or being changed and that which or he who is changing it. Let us call the former “changee” or “changed” and the latter “changer.” We are now talking about change as concerned Christians. In other words, we are looking at the changee and the changer from a Christian perspective.

Then, we can easily divide our discussion into three parts: (1) that which is to be changed, (2) that which or he who is changing it, and (3) the changee and the changer in a Christian perspective. This reminds us of one of our common experiences. When your car is sitting in a service shop, you are concerned about three things (among other things). The engine of your car needs to be repaired or adjusted. The mechanic is to bring about that necessary change—fix it, that is. And you hope that the mechanic is not just any “cheap” mechanic, but a well-trained, competent engineer with a deep sense of responsibility and a high degree of honesty.

### I. That Which Needs Change

What do we say is to be changed? What is it that needs some “fixing”? Let us pick society for our discussion. Society has many, many things that have brought it into being and keep it functioning with a required degree of stability and normality. We have to know what these things are in order to change it for better. Coming back to our analogy, the mechanic must know how the engine is built and how it, when reasonably healthy and normal, is supposed to behave.

What makes it possible for a society to function the way it does? Here, we must admit that a society is much more complicated than the engine in your car. I think that a certain system of meaning keeps it going. To put it in another way, every society has its own ways of looking at things and feeling about them; and a set of these “ways” starts and sustains its life. The “ways” are made of, to name a few, customs, mores, habits, mentalities, some of which

may have a longer history than others. And all these become part of what I called “system of meaning.”

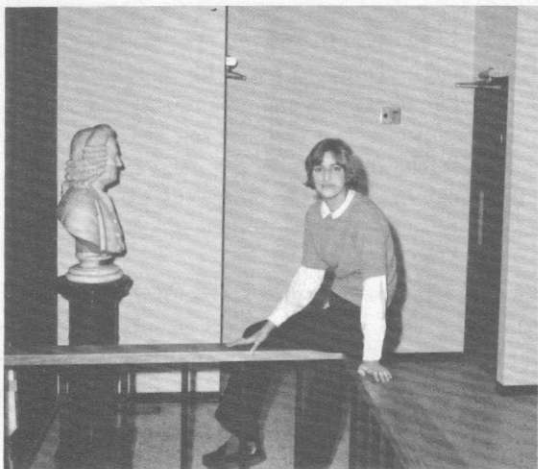
Of course, the system of meaning of a given society is a sum-total of most generally accepted “ways” among the people of that society. There are always “little, particular ways” among certain groups in the society. However, they are not pervasive enough to make the society’s system of meaning. Let us take the United States—a society—as an example. In it a belief in the freedom of expression is an indispensable element of its system of meaning. But polygamy is not. The latter is not representing so large a group of people as the former does. Polygamy is a “way” with only a limited number of people in the United States; certain members of the Mormon Church, for instance. It is meaningful only to them.

We have to realize, before going any further, that “society” is a relative term. How big a society or what kind of society you are talking about depends on how you cut the pie, as it were. You can take one country as a society or the world or a religious denomination. Also relative to your choice is a system of meaning. Thus, the freedom of expression can and must be part of a system of meaning in a truly democratic nation. However, it is not the case with a country where oppression and tyranny are the principle of government.

What kind of system of meaning is more likely to last longer than others? My answer is: The greater “universal” significance is attached to a system, the better chance it has to last. When people believe that the freedom of expression has universal significance because it is a God-given gift for every man and that, therefore, it is sacred, then it will last as part of the system of meaning among those who believe it. If a group of people think that that idea is a concoction by some nuts—some eccentric humans, then it loses its universal meaning and is easy to be disposed of.

Here is where religion comes in. Religion is a big help when people try to build a system of meaning that is universally significant and, therefore, sacred. Because they can “borrow” a few basic tenets of their religion. When you believe that all men are the “children” of God, you can come to believe in equal justice for all more quickly and confidently than those who do not believe in the concept or who have not known it for one reason or another.

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*Jan Kaupp is a senior at Withrow High School this year. She attended LEI last year as her sister had done before her. Her father, Howard, is past president of Kemper Road Community Church and presently is serving as Trustee. Jan now teaches in the church school and is the youth contact for our church.*

### **"MY KIND OF PEOPLE"**

*by Jan Kaupp*

The idea of holding a retreat over the Christmas holidays was first mentioned last summer during Convention. LEI had just ended and it seemed like an awfully long time 'til LEI '70. A retreat at Christmas would help to break up the year. It would be a chance to see some of the friends that I made in Claremont and make some new friends. I'd been looking forward to it all fall.

Since LEI, I've become very enthusiastic about being a Swedenborgian. This past year, my relationship with the church—the people involved in it—has been a very big part of my life.

As long as I have attended the church, I've never participated in any kind of weekly youth group. I was either too young, or there weren't enough kids to form such an organization. Now, LEI, retreats and my correspondence with other young Swedenborgians all over the country have taken the place of a youth group.

The conference during the holidays was extremely meaningful for me. It re-established my faith in what the church has to offer me. It was a time when I didn't have to worry about getting a puzzled look at the mention of the word 'Swedenborgian;' a time when I could relax, be myself, and

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## **A GIANT, SUPER SERVICE**

The worship service on January 4 needs special mention for it was a splendid example of creativity and spontaneity. The group from Detroit decided to stay over till Sunday as snow had begun falling from the heavens. Since a lot of young people would be here that Sunday, it was decided to have the "Young People's Service" then instead of at the middle or end of the month as originally planned.

The church school teachers cancelled classes that morning so that they could attend this service and bring the children with them. The printed program for that morning took the form of three 8 1/2 x 11 colored sheets with the songs and service laid out so we all could participate.

Our service began with the singing of "The Sounds of Silence," followed by silent meditation. Then we all sang, "I Am A Rock," after which Jan Kaupp read the Scripture lesson from I Corinthians 12: 12-27. The next song hit us all rather hard because we were aware of, yet unready for change: "The Times They Are A 'Changing.'" Dave Fekete of Detroit then told his story of Mr. Pattern and Mr. Change (see page 11). How simple, and yet, all encompassing! Next came the consecration of offerings which had been placed in the plate on entering the church.

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## **A STORY OF CHANGE**

Since man has spread through the world, he has had to change his traditions, clothing, food, habits, and, through the years of evolution, his appearances.

Say a man named Pattern decided he and a man named Change would move from Cincinnati, Ohio to a piece of land in the North Pole. They boarded an airplane and flew to Departureville, North Pole. They hired an Eskimo to bring them to their land, which they entitled Trial Glacier. After spending three weeks living with the Eskimos, they gained enough information and began to live on their own. They built an igloo and while Pattern built a fire, Change went out in search of food. Change wasn't having too much luck with his chore. The only thing he managed to catch was a fat seal. He knew the food would be bad tasting, hard to chew, but Change was aware that he didn't have a choice as to what his menu would be.

Cont'd. on page 50

**STORY OF CHANGE cont'd. from p. 49**

At the igloo, Pattern had built a very good fire, but when he found out what his dinner was to be, he lost his appetite. The seal was cooked, however, and Change forced every bit of it he could down his throat. He knew if he was going to survive up here, he was going to have to like seal, and the best way he knew of to get to like seal was to eat a lot of it. Pattern, however, wouldn't touch the seal, no matter what Change told him. Pattern was sure he could find some of the food from home up here, somewhere, and only laughed at Change.

The next day, Change caught a small bear for supper, and ran into the same problem with his meal as he did the other night. Pattern managed to acquire a can of Spam and was content with that, but Change knew he wouldn't always be able to find Spam, and persuaded Pattern to try some bear, which Pattern abruptly refused. Pattern also refused to go out of his warm igloo. Change told him he would have to get used to the cold. Pattern decided it was cold enough in his igloo.

As you know, life can't go on in Pattern's way. And eventually he perished in the cold, barren North. The reason for this is obvious: Pattern refused to change. Change, on the other hand, lived and prospered. The reason for this, too, is obvious: Change lived up to his name and followed the code of the North.

I'm going to ask you to do something now. Think back on this story. But, this time, think of Pattern and Change as your souls. Think of the seal and the bear as spiritual food that we aren't used to. Think of the cold weather as a new life that we will have to form. Finally, think of survival as reaching heaven. The choice is yours. You can be Pattern, or you can be Change. It is entirely up to you.

David Fekete

**MY KIND OF PEOPLE cont'd. from p. 49**

relate to other people openly and honestly. This was very satisfying to me, for usually so much time is spent in relating superficially.

I found several personal values in the retreat. An opportunity to meet the Detroit league and see how they worked together was one. I also got to understand some of the problems they had, how they worked them out, and what they do as a

league. In addition to this and my personal growth, I also had a chance to know my ministers as persons, what their goals and dreams are, and see how well they work as a team. I saw great capability and strength, and developed a deep trust in them. I feel lucky because of it. Not many people I know can relate so honestly with their ministers.

I see myself more receptive, now, to the feelings of the real person inside the many people I've known for a long time, like my family and friends. Because I'm being more open and honest, I can feel them responding in the same way. This is a very satisfying exchange of love.

The church has offered me an opportunity so valuable in self growth, deeper religion, and love relative to my life, that I feel very lucky to have this kind of church.

**GIANT SUPER SER. cont'd. from p. 49**

We then sang one verse of "Suzanne."

*And Jesus was a sailor when he walked upon the water  
and he spent a long time watching from his lonely wooden tower,  
and when he knew for certain only drowning men could see him,  
He said, "All men will be sailors then until the sea shall free them,"  
but he himself was broken long before the sky would open —  
forsaken, almost human he sank beneath your wisdom like a stone.  
And you want to travel with him and you want to travel blind,  
and you think maybe you'll trust him —  
For he's touched your perfect body with his mind.*

By this time some of the adults were crying, for the service had touched them deeply. They saw the reality of a religious experience, especially for these young people. Bob Tafel then shared with us some "Thoughts on Change" which closed with holding hands in a circle and repeating in unison the Lord's Prayer. Meredith Adams of Detroit then sang, "He's Everything To Me," a song she had dedicated to Bob and Dick at coffee house. Our final meditation preceded the closing song: "Leaving On A Jet Plane."



## WHAT THE SWEDENBORGIAN CHURCH MEANS TO US

Friendship, kindness and a deep feeling of religion. We feel God sent our minister to us at a time we were lost in a sea of confusion. Rev. Dick Tafel has been a good friend, and our learning of a deeper, sincere method of following Christ's teachings has increased.

We also have Rev. Bob Tafel as a neighbor and friend. We feel very deeply about the new Kemper Road Church. We feel our family has been blessed by our new church.

*Lee and Ada Reynolds*

## GENERATION GAP

We have no *Generation Gap*. I have enjoyed the Kemper Road Community Church (Swedenborgian) so much as we have attracted the young people. They come because they want to come. They sit with us *oldsters* after service each Sunday telling us what they are looking for and it appears their search has ended! Let me close with this thought—if we can give our young people religion and show them that we respect their thoughts and ideas, we will have a better tomorrow. These are changing times in home, church, and life—and we are trying to change with them.

*Joy Jones, Oldster*

## THE NEW REVELATION

Forescore and five weeks ago, a group of people, all of whom were young men and women, dared to attempt to find a personal, involved religion. These cohorts in involvement were formerly from all types of religious backgrounds; such as, Catholics, Jews and general types of Protestants. In that such was the case, people *were* the church, the "group" found themselves in conjunction with an involved religious experience—*other people*. We hope that others turn on to personal involvement through God in people.

This religious experience was not preached, thrown at, nor in any way was the group subjected to it. It was accepted through a basic mutual belief, drawn through togetherness and understanding.

*The letter above was written by a group of high school and college students who recently have become involved in the life of Kemper Road Community. Here they have found people who care about them and people who enter into dialogue. They will form the core of a Youth-Adult dialogue group.*

## KEMPER ROAD COMMUNITY CHURCH TODAY AND TOMORROW

Rev. Paul Zacharias, chairman of the Council of Swedenborgian Ministers, gave a frank appraisal of the church today and its need to change to meet the future in a letter to the ministers dated August 29, 1969. He begins:

"Following are given facts: At the present time we have some 46 ministers and lay ministers serving about 47 societies. . . . From 23 to 25 clergy will be inactive by 1980—through retirement, resignation or deaths. . . . Assuming that the School graduates 7 or 8 men in the next decade . . . we will have approximately 30 ministers by 1980. . . . how can we best utilize their resources and talents? It seems obvious to me that we, as a church, are not going to drift effortlessly and easily into any kind of a worthwhile program. *It requires long-range planning and strategy.*"

Paul then shares a creative and provocative plan to meet this crisis.

Kemper Road Community Church is painfully aware of many of the concerns raised in Paul's letter. Having gone through the cycle of life, death, and rebirth in its relocation program, it adopted what seemed at the time a "hair-brained scheme." Knowing that what was done in the past would be totally inadequate for the 70's, we dared to venture into the unknown, the untried.

We are a Swedenborgian Church, so why not be one! Why copy the Presbyterians, the Methodists, etc., and feel we have to do what they are doing! People who want that kind of church can find plenty in the Yellow Pages directory. Let's do *our* thing, and *do* it well.

With about twenty "active" members, we developed the concept of a team ministry; we developed and built a multipurpose church center to house some of the unknown and untried; and we have and are developing a flexible program which cuts through denominational tradition and superimposed restrictions. Taking Revelation 21:5 seriously, "Behold, I make all things new," our approach is and will continue to be that of experiencing the Lord in people.

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The jury is still out! The verdict is still in the balance! But, what we have done so far indicates that we are on the right track. With a sense of identity through accomplishment, and with a hope that what we have done and experienced may be of help to you, we share some of the meaningful "slices of life" from Kemper Road Community, and dream of undreamed service yet to come.

If "All religion relates to life . . .," then this must be conveyed and taught to our children. This is the basis of our church school. Uniform lesson materials are not used as these prove handicaps to any children who miss one or more Sundays in a row. Also, lesson materials are too abstract, require memory work of inconsequential things, and are not related to the world we are living in today. And finally, all children attend church the last Sunday of each month, Family Worship Sunday.

Which is more important: that David chose five stones from the brook corresponding to enough but not too much, or that David stood up against all odds because he was right (showing that a little good can overcome a lot of evil)? This story was acted out during a family worship service last September. The biggest man, 6'4", confronted the smallest child, 3'1", at the chancel where the story unfolded. Last week in church school, all of the children (nursery through 4th grade) not only remembered who David and Goliath were, but remembered that the Lord gives us the strength to stand up for what is right regardless of the circumstance or the odds. For us, the validity of our approach came from the children's lips. In today's world, we must stand up and be counted; we must be able to differentiate right and wrong; we must stand up for justice, mercy, and mutual understanding.

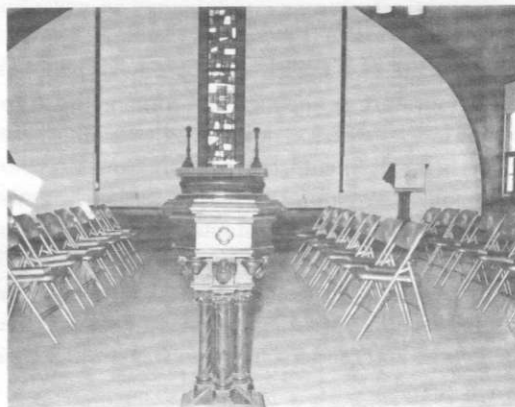
On Sunday mornings, we have taken a different approach to the starting time for church and to coffee fellowship. The stated time for worship is 10:45 a.m. However, our worship begins with fellowship over a cup of coffee. This way we have time to meet and talk to new people before worship begins, and have an opportunity to invite them to sit with us during the service. Depending on the fellowship, worship might not begin until 11:00 or 11:15. After worship, we again meet in fellowship for coffee and donuts.

A large membership we have not, an ever increasing fellowship we *do* have. An interesting thing has de-

veloped—no one seems in a hurry to leave after worship. Fellowship at Kemper Road Community is not a word but a way of life. Sharing concern for life and other people is the center of our fellowship. This is especially apparent right after worship when there is: deep interaction between teenagers and adults, concern for those not present, and interest expressed in the direction our church is going.

We enter worship with love for one another, creating a unique fellowship of community. Worship is at the center of our Sunday experience. But it must be creative and spontaneous—a living symbol of our lives today. We feel the responses, calls to worship, prayers, and other ingredients of worship must be dialogical where possible. With but one or two exceptions, the old forms are not meaningful or relevant to what is going on around us. Tradition still has the minister as God's spokesman and the congregation as the passive children of Israel needing to be scolded. This is not life today—so why continue it?

Worship should be a joyful experience, not a duty to be done. Thus, our services are not stiff or formal. Chairs are used instead of pews, allowing flexibility in worship experiences as well as making different uses of the room.



If worship is to be a joyful experience, it must also be a comfortable and relaxed experience. Therefore, even dress can be informal. Slacks and sport's shirt are just as acceptable as suit and tie. The ministers feel no need to elevate themselves above the congregation by wearing clerics. If ministers are human beings, why set them apart?

Special evening worship services during Advent took on new meaning as the "theater in the round" concept was used. The congregation was caught up in the drama unfolding around and within them. Spe-

cial lighting effects (again made possible by the multipurpose structure) added to the whole 'religious experience.' As the several communion services at Convention last summer demonstrated—new forms, modern forms of communion can not only speak to us today, but can deepen our relationship with the Lord.

The story of coffee house is old hat now (see p. 33). But one development needs special mention here: entertainment. All guitar playing, singing, poetry reading, or whatever is volunteered by those doing their thing. Pictured below is a young man whose only contact with Kemper Road Community is playing and singing for coffee house. Barlow Brandenburg gives up Friday nights to play at coffee house, his contribution to helping the youth of the community.



But STOP right now!!! We do not have a panacea; everything is not peaches and cream; everything is not accomplished. Change does not come easy. A lot of soul-searching, praying, and questioning has been done. It is easy to accept intellectually the concept of change, but to accept change emotionally is another question. So here is where the pain, the uncertainty, the confusion arise.

We dared to risk, to venture. Now we are daring some more—risking, in a real way, the life of this church. But we cannot turn back. Are we right? Our 'Adventure in Faith' says, "Yes." We then must dream of undreamed uses yet to be performed. The area conference-retreat center (already dreamed of at Urbana Conference of '68) is being put into effect right now.

Small group work (see 'New Building' . . . , p. 32) seems to be the highlight of our present thrust.

Encounter groups appear, from our experience (at Bloomfield Hills and elsewhere), to be the shortest route to Emmaus: to finding a real relationship with our inner self, other people, and the Lord.

Our facilities form a church center which affords us an unique opportunity in the Midwest. A natural outdoor wedding chapel is formed by trees seventy-five feet from the building (see photo; planks among the small trees will form benches).



Drawing upon the special insights on marriage from our Swedenborgian perspective, we can see one focus of our ministry as being marriage ceremonies and counseling.

Youth-dialogue groups is another new direction which is just starting. Building on the concern and dialogue at coffee fellowship on Sunday mornings, adults and youth will soon have a 'somewhat' structured forum for mutual exchange and growth. Developed and continued on the basis of expressed interest and need, these dialogues offer great hopes for those who participate. Bridging the generation gap would be a trite way of expressing the use of this kind of group.

The Swedenborgian perspective is seen in the use of our buildings by community groups: coffee house, Loveland Jr. Women's Club, Duplicate bridge club, Ohio Child Conservation League. Enough has been said about coffee house. The Loveland Jr. Women's Club could not find quarters large enough for their whole membership, so they now meet here. Besides their own meetings and program, they sponsor community programs such as the play, "The Man Nobody Saw," to be performed from our chancel Easter week. The duplicate bridge club likewise needed space to meet. Because the money it makes goes to purchase visual aids for the public schools, they use our facilities without charge as our contribution. The Ohio Child Conservation League, also needing a meeting place, re-

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## URBANA CLERGY CONFERENCE



New gym under construction at Urbana College.

On February 4th and 5th, Urbana College hosted a special conference for Swedenborgian ministers in order to develop closer ties between the College and the Swedenborgian Church. Our team and two others, Richard Tafel of Philadelphia, and Jay Lee of LaPorte, attended. Others, who were invited, expressed varying degrees of interest in future conferences.

The conference began with dinner Wednesday evening. Eleven of us discussed the history of the relationship that existed, exists, and will exist between church and college. Dr. Paul Zehner, the new president of Urbana College, is most eager to strengthen the ties which exist now.

Honesty and openness were the hallmarks of this conference. While certain legal, faculty, student, and trustee ties became apparent, some clergy felt that it was useful to explore and try to determine what specific, deeper ties do exist, and why. We discovered that Urbana College was founded by some "liberal" Swedenborgians concerned with education. Through the years the Swedenborgian Church as an institution has expressed varying degrees of interest. The height of interest coming during the church's financial drive to raise the money for the new library.

All day Thursday was spent meeting with the Admissions People, Academic Affairs Council, Public Relations, College Development and Extension People, Students, and touring the campus.

Other questions arose. What is our relationship to the college as a church now? Loyalty and pride are ties, but what inspires them? Recruitment of students is yet another tie, but what inspires us to

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## EMANUEL SWEDENBORG: OUR GREAT MISSIONARY

Our denominational label, Swedenborgian, sometimes seems to be a great liability, rather than a useful and productive asset. We have discovered that the label on the sign out front (see page 21) could be a liability were it not for the bust of Emanuel Swedenborg with its brass inscription plate, which stands in a commanding position across from the doors to our fellowship hall.

He is a silent missionary which makes him one of our best. Too often, new contacts are chased away by too much talking about our spiritual guru. He is silent, but *very* active. Strangers and visitors can hardly pass by his stony visage (on the way into or out of the fellowship hall or rest rooms) without straining to see what is written on the tiny brass plate, barely visible.



But people are curious by nature: they want to know who this is and why we have him there—so, they ask questions. One young lady, visiting coffee house for the first time, scratched her head thoughtfully, then observed, "I get it. You're Swedenborgian because of Emanuel Swedenborg." The message could not have gotten through more clearly, nor in a better fashion.

"To Swedenborg, our wondrous seer", the opening line of a song many of us know and love, is a song of endearment, not ridicule. So too, the dress of Swedenborg in the above picture is a sign of affection. No sacrilege or disrespect is intended—but on the contrary, the kids at coffee house have grown to love him. Not one mark can be found on him, save the clothing which the kids share with him. He speaks to them, and they to him. Not too silent a missionary after all!

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URBANA CONF. cont'd. from p. 54

recruit? Exploration of these ties and their roots is an attempt to reach beyond bricks and mortar. Kemper Road Community Church has had and continues to have very strong ties to Urbana College: students, faculty member, and financial support. These bonds will continue to grow and strengthen. This conference and the exploration which is to follow make a valuable contribution to this growth.

Urbana College is an outstanding example of what can happen when dreams are dreamed, hopes are expressed, initiative taken, and people who care pool their efforts. Let us not stop dreaming or hoping, and Urbana College will continue to exert its influence on the youth of tomorrow.

### HAVE BIBLE, WILL TRAVEL



The Kemper Road Community Church's

#### TEAM MINISTRY

We Will Serve  
Churches Without Ministers

We Will provide:

Worship Experience  
Small Group Leadership  
Development Consultation  
Counselling  
Rites and Sacraments

on a

Week-End

Cost: Fee, travel, food & lodging

write or phone:

Bob or Dick Tafel  
Kemper Road Community Church  
9035 E. Kemper Road  
Loveland, Ohio 45140  
(513) 891-7090

SWEDENBORG cont'd. from p. 54

We like Swedenborg! We are proud of him! But we resist the impulse to bombard new contacts with myriad quotes from our spiritual guru. Our heritage and our perspective come through in what we do and how we do it! Not through a host of quotes. Yes, Emanuel Swedenborg is our great missionary.

### MEMORIAL WEEK-END

#### YOUTH TRAINING CONFERENCE

MAY 29 to JUNE 1, 1970

Limited to 24 Participants

\$20 food and registration

Encounter Groups & Sensory Awareness

Informal Dress

Starts after dinner on Friday

Sponsored by:

#### KEMPER ROAD COMMUNITY CHURCH

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\_\_\_\_\_ZIP\_\_\_\_\_

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CHURCH AFFILIATION\_\_\_\_\_

AGE\_\_\_\_\_

-----ENCLOSED \$5.00 REGISTRATION

-----ENCLOSED FULL AMOUNT OF \$20.00

Send to

KEMPER ROAD COMMUNITY CHURCH  
9035 East Kemper Road  
Loveland, Ohio 45140

For you equal justice has a universal significance and is therefore sacred.

Religion plays the opposite role sometimes. Namely, it helps debunk an existing system of meaning or a part of it. In the history of this country many Christians opposed slavery which was a system of meaning for a certain segment of American society. They did it in the name of God. Today abortion is a hot issue. Some people oppose the liberalization of abortion in the name of God; and some support it with equal religious fervor in the name of God. The former try to preserve an element of the existing system of American society; and the latter want to change it. And both invoke the name of God . . . the one same God, supposedly.

To impress upon you the importance of religion, I would like to take marriage as an illustration. Marriage seems to be very important to any social system of meaning. I find it to be amazing that polygamists have their own universal, sacred system of meaning as monogamists have theirs.

Also, note these two cases, please. In one case, a minister proclaims: Let no man put asunder what God has joined together. In another, he says: Well, folks, I've known George and Martha for quite a while. They liked each other and fell in love with each other. They decided that they wanted to marry; and they asked me to conduct the ceremony. I knew that George could support his wife and that Martha would make a good wife. So here we are, witnessing their union. Let's give them our best wishes! The first case seems to have a universal meaning; and the second case does not. We feel as though the first couple would live together forever and the second one might wind up with a divorce. The first one sounds like a holy matrimony and the second one, a marriage.

I want to avoid one likely misunderstanding if I can. Please do not think that I am attacking one system of meaning or slighting it while favoring another. I am not. Nor am I passing any value judgment on any thing. We, you and I, are trying to *describe* how things are as, say, sociologists would . . . and as the mechanic of our analogy would determine the state of your engine without saying, "Boy, it is the best engine I've ever seen" or "Damn it, it is the worst thing in the world."

## II. He Who Brings About Changes

So far we have looked at society as "that which is to be changed." We have learned that a certain system of meaning gives stability and unity to a society. Then, we must now say that changing a society means changing its system of meaning. This seems to be true when we think of those who brought about changes in the past. They all started with the existing system of meaning of the society in which they lived . . . they examined it critically, challenged it, and proposed a new system.

What are the qualities of such men? What are some of the characteristics of the changer? Can we consider some of notable changers like Moses, Alexander the Great, Jesus of Nazareth, Galileo, Luther, Abraham Lincoln, Martin Luther King, Jr. and find any qualities that they all shared in common? To come back to our analogy, let us forget the engine for a moment and discuss the mechanic's qualities.

At this time the young people in the conference contributed the following as numerous examples of the changer's qualities. They are (1) a good listener; (2) creative, imaginative, a dreamer; (3) motivated, dissatisfied (with the way things are); (4) initiative, a sense of responsibility; (5) open to new ideas; (6) charisma, personable; (7) bold and defiant; (8) doubts and fears; (9) articulate, verbal ability; (10) faith, confidence, super-giant sure; (11) determination, endurance, energetic; and (12) vulnerable.

I do not intend to elaborate on each quality: I will leave it with you and let you ponder it. Meantime I would like to hasten to quote something out of Harper's Magazine (January 1970). It is a part of a conversation between Saul Alinsky and a certain Marion K. Sanders, titled *The Professional Radical, 1970*. Saul Alinsky is the kind of man that pops into our mind whenever we talk about change in our times. Here he is concerned about the difficulty of bringing needed changes in the so-called American middle class.

"One of the big problems with organizing the middle class here is that they've got real hangups against being rude or vulgar or what they would call creating a scene . . .

To give you an example, I was flying into New York from San Francisco during an air traffic jam-up. We were due at five-thirty but didn't make it in until about eleven o'clock that night. We'd only eaten one meal all day. The hotel we went to had kept the dining room open late



but they'd run out of entrees. So I found myself with a grilled cheese sandwich and a cup of coffee. Some people sitting at a table near me ordered griddle cakes. The waitress brought them but not the syrup and butter. Every time they said, 'Miss,' she would say, 'Wait a minute,' and the cakes were getting colder and colder. I tapped one of them on the shoulder and asked if they wanted the butter and syrup. He said, yes, we would appreciate it. So in a loud voice I yelled across the floor, 'Hey get off your goddam ass and bring the butter and syrup right now.' Which she did. These people were so horrified that they kept telling the waitress they didn't know me, had nothing to do with me, that they were not responsible for the scene. Of course while they were saying this they ate their butter and syrup on the griddle cakes."

Here I want us to think about certain elements of the system of meaning for the middle class which were displayed by those who wanted butter and syrup, but were not getting them. Over against this, think of Saul Alinsky as a changer who brought about the necessary change—a quick delivery of the butter and syrup. You will see quite well a number of inherent qualities of a changer.

### III. Change In A Christian Perspective

Finally we have arrived at our last task. What kind of insights do we have as Christians into this business of change? Believe it or not, the Christian message was a great changer when it first was proclaimed and began to be practiced. It inherited a lot of "revolutionary" or "radical" elements of Judaism. This seems to be true especially when we think of the so-called prophetic tradition of Judaism.

There was a school of prophets who called for radical changes in the teeth of the established religion of Israel and its kings. To take just one example, Amos cried: The Lord says,

I hate, I despise your feasts,  
and I take no delight in your solemn assemblies.  
Even though you offer me your  
burnt offerings and cereal offerings,  
I will not accept them,  
and the peace offerings of your fatted beasts  
I will not look upon.  
Take away from me the noise of your songs;  
to the melody of your harps I will not listen.

But let justice roll down like waters,  
and righteousness like an ever-flowing stream.  
(Amos 5:21-24)

Here we have a changer who challenged the comfortable system of meaning among religious leaders and suggested the importance of everyday justice for fellow men, as opposed to the senseless repetitions of religious customs and habits. Similar to Amos were Isaiah, Jeremiah, Hosea, and the like.

Very much in a similar way, Jesus himself was a changer although people may differ from one another as to how great a changer he was. I cannot delve into all the examples in the New Testament and other ancient documents, but we remember the fact that Jesus repeated: You have heard so and so, but I tell you so and so. His life was a living testimony for his battle against the religious and social system of meaning of his day. St. Paul struggled tirelessly to set the Gentiles free from the Jewish system of meaning that required circumcision, food law, and religious seasons.

Christians have a rich tradition in terms of change in another way. It is interesting to see that the Bible is full of stories about great changers, most of whom left their "home town," led a solitary life for a period of time, and came back to their people. They came back changed and they changed the condition of their people. Moses, for instance, left Egypt and was living in a wilderness when he became convinced that a change should happen to his people captivated in Egypt. Elijah stayed in Mt. Horeb. John the Baptist lived in a wilderness. Jesus struggled alone in a God-forsaken desert before beginning his ministry.

Although the Christian message brought about many needed changes to the world, the Church as an embodiment of that message seems to have been absorbed into the society which it meant to change and did actually change a great deal.

The Church seems to me to be wandering somewhere between unimportant trappings and really essential things like the religion of Amos' day. So if anyone wants to be a *Christian* changer, he should be able to sift the essentials of the Christian message from its trappings. What would you consider as essential and as trapping in our contemporary Church?

**CHANGE cont'd. from p. 57**

The young people at the conference offered this. Trappings are: (1) the 11:00 a.m. Sunday morning service; (2) denominations; (3) doctrines; (4) religious holidays; (5) liturgies; (6) church - roles; (7) church buildings; (8) church bureaucracy; and so on. Essentials are: (1) commitment to the kind of love shown by Jesus; (2) the Bible as resource (of course there is always the problem of interpretation); (3) people; (4) community group relationships; and (5) fellowship or life together.

Many people may disagree with the young people on a number of points. They might feel that some points do not make any sense at all. But I want to leave the whole list with you and move on.

One thing, nonetheless, seems to be clear from this list and the Christian heritage as we see it in the Bible, other documents, and the church history. That is, with Christians anything goes if it is moved by the kind of love and understanding shown by Jesus Christ and his followers. Because of this love and understanding, we must add, genuinely concerned Christians cannot help being changers in a variety of ways. Because of that love and understanding, Christians (genuinely concerned, again) must be far from rash, uninformed, and compulsive as they attempt at change.

In conclusion, then, we should add the possession of this love and understanding to the list of qualities which we made earlier. As concerned Christians we want to be . . . rather, we cannot do otherwise than become changers; and we are possessed with that love and understanding which the great changer Jesus had. This seems to me to be what sets the Christian changer apart from just any changer.

**EXCERPTS cont'd. from p. 43**

ways taken for granted. Last Friday I went out and purchased two new guitars for myself—one is a twelve string and the other a six string Gibson. What I'm trying to say is that I became conscious of my ability to express myself with music and song. Maybe I have been going about it all wrong—I'm about to find out. If I ever get any place with it there is a special thanks to our group. If ours could get what I do out of music it would make their lives a little brighter. Thanks. . . .

*Meredith (Adams)*

**KRCC TODAY AND TOMORROW cont'd. from p. 53**

quested use of our building for special meetings. As they are concerned with the development of the whole child, they, too, use our building.

A growing and expanding ministry to the Ohio Association and beyond is just beginning to get its feet wet. All kinds of possibilities exist for small groups and churches without ministers to have regular pastoral care, counseling, and training. Kemper Road's team of Dick and Bob Tafel are making themselves available to serve as ministers, leaders, consultants, trainers, counsellors, and resource persons to churches in the mid-west and all of Convention. Paul Zacharias stated in his letter the need to develop regional centers staffed by more than one minister. Going out from one such center, teams could serve a whole section of the country. Here in the midwest, Paul's dream can become reality.

The "slices of life" which we have tried to share give only a glimpse of what the life of Kemper Road Community Church (Swedenborgian) is today and will be tomorrow. The jury is still out . . . the experimental ministry still has two and a half years before it comes under a close, critical review and a decision to be made for renewal.

Certain evidence is clear already: the ratio of those relating to our fellowship who are under twenty-five compared to last year; the response to family worship; the experience of the youth training conference; the number of counselling sessions; and the group work projected for the months ahead.

These "slices of life" are not an attempt to formulate a blueprint for others to adopt. We feel they reflect what can come of concern for other people. The situation and timing happened to be on our side. But it didn't just happen: the life we see here was born of much pain, joy, and soul-searching. We share a concern for our beloved church. We welcome all, who are searching and struggling to find new life in the church, to come and visit us at Kemper Road Community Church (Swedenborgian).

*Bob and Dick Tafel*

**OHIO ASSOC. cont'd. from p. 37**

joy our new organ and wait with anticipation for the organ recital to be held in connection with the dedication.

In the picture also are Randy and Cindy Gutfeldt. In the foreground we see Corinne Tafel talking with Roger Paulson, the business manager of Urbana College. Roger, assisted by Nancy Hausand, presented a question and answer information session about the College, its student body, its curriculum, and its building program.

In the second picture, Randy is talking with Mr. David Ulrich, who gave the first recital on the new organ. Mr. Ulrich is a graduate of Temple University and did graduate work in music at Columbia University and Juilliard Institute. He had just returned from his second organ recital tour of Holland; he returns this coming summer for his third tour. Mr. Ulrich is past president of the American Organ Players Club and is presently the organist at the Swedenborgian Church in Philadelphia, Pennsylvania.

The recital was given Saturday evening, and we were pleased and mildly surprised by the attendance. Not by the numbers, but by the fact that a significant number of people came through their interest in the pipe organ. The flexibility of the building was also shown by the fact that the chairs could be turned around to face the organ console.

For the first recital, Mr. Ulrich played selections from: Handel, Marcello, Bach, Vivaldi, Beauvarlet-Charpentier, Chopin, Hindemith, Andriessen and Zwart. We are eagerly awaiting a second recital.

Lynn Matthews, daughter of Judge Matthews who brought greetings to the Church from the local community in the dedication service, is seen with Bob Reynolds. Bob gave a guitar solo at the morning Association Communion service entitled "All My Trials." At the dedication service in the afternoon, he sang "From Nothing But Love," which he had written himself. Bob's singing of these two guitar solos was especially meaningful for us since Bob was instrumental in getting Coffee House (see pp. 33-35) started. Bob was the sole performer during the first month, as Coffee House was getting off the ground.

In the bottom two pictures we see part of the gang assembled to devour the meal brought to us by the catering company. How many can you identify?

**NEW DIRECTIONS cont'd. from p. 41**

required flexibility and spontaneity as it was held on a Sunday when everyone expected a "straight" service. This too, was unusually well attended. (Not only because those at the youth conference stayed over, but because some of their local friends and others who were at coffee house the preceding Friday also came.) Virtually everyone was touched by this service in a positive way, although several would have preferred that fortune would have placed this service on the last Sunday when people expect the unexpected, and one who wished the whole thing had never happened.

The use of drama in worship, made possible by the flexible and adaptable facilities, requires creativity. This is an exciting new direction as Bible stories leap from the pages and come alive as they are acted out. Possibilities in this direction are virtually limitless.

Our ministry to Ohio Association churches currently without full-time, resident ministers is a new direction which is only starting to be developed. We have visited Cleveland twice and Pittsburgh once so far with weekend ministries.

Continuing education has been and will continue to be an on-going part of our preparation for our ministry. Our experiences at Bloomfield Hills are part of this preparation and training. Working with a local psychologist is another. And, leading groups is still another.

**DEDICATION cont'd. from p. 38**

our national organization on behalf of the General Convention of Swedenborgian Churches; Mr. Gilbert Heddaeus, President of the Ohio Association of Swedenborgian Churches; Judge William R. Matthews for the local community; Mr. Philip Chapman, President of Kemper Road Community Church, on behalf of the congregation and friends; and Mr. Ray Miller, on behalf of Coffee House.

We were especially honored to have greetings brought to us on behalf of Urbana College by Dr. Paul Zehner and his wife, who made a special trip to be here on this occasion.

That occasion will long be remembered by those who worked so hard for so long to bring this dream to fruition. For at times, when we were meeting in the house and nothing to show for relocation except a piece of land, things looked pretty bleak at times. But, "He leadeth me beside the still waters, . . ." Now we have our new church center—now we must go out into the world—now we must light our candle on top of the hill—now we must seek and find that which was lost.



# THE MESSENGER

MARCH 1970

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